/347 cont./

433 224 184 [411] between the roof beams. Once out of this region the ethnographer will have all the difficulties in the world to acquire these weapons for his collections. If they are offered to him, they will be either a few souvenirs of former days kept by an old man or crudely made specimens without any value other than that of a toy or a sport accessory for some rare lover of hunting.

224 411 184 The Indians of the semi-independent valley of Caipipendí are still, in some villages, capable of making a bow and using it. The arrows, which I bought from them in rather large quantity, almost all belonged to a single type and were intended, from what they told me, for killing the yakú (pavo del monte /wild turkey/ (Penelope sp.). They are long reeds armed with two barbed wooden rods (Plate IX, 1). One must not conclude that the yakú, abundant as they may be, represent an appreciable food resource. [433] Besides, hunting is scarcely practiced except by the young men, who do it for fun. [126] The Indian who gave up to me the handsomest lot of these arrows felt some remorse about it; [425] for, as he explained to me, /348/ they belonged to his little boy, who would not fail to cry when he found out that his father had sold them without his consent.

857 868 224 Chiriguano children are even more ardent about shooting with a bow than ours. One can see them run around the village trying to shoot down with little miniature arrows (Plate XII, 2 and 4) the birds which light within their reach. Contrary to what took place formerly, once grown up they will not benefit from the skill they have thus acquired. /Fig. 16 appears here./

223 [126] Some Indians of the Caipipendí valley sold me large bunches of nandu feathers. I could not find out whether they had taken them from birds killed in the region or whether they had been hunting them in the east nearer to the great deserts. That would not have been at all improbable, for nandus are certainly not numerous in this region; in a month's stay I 287 439 did not see any. These feathers serve for fashioning /Fig. 17 appears here/ feather dusters, which the Chiriguano sell in the

[Text continues on p. 91]

/348 cont./

287 439 [484] [435] half-breed villages. For the meager profits which this trade brings them they undertake long trips and even go as far as Sucre, where they are paid two to three pesos for each feather duster.

224 178 231 433. Hunting lost its importance from the day when the Chiriguano began to have cattle. Already about 20 years ago, those who /Plate XII appears here/ /349/ had several sheep, goats, cows, or even chickens did not take the trouble to accompany their comrades into the bush in search of game. What is the use of tiring oneself out running after peccaries for long days and risking getting oneself disemboweled or coming back empty-handed if just by staying home one can treat one's guests with some roast of meat or chicken broth?

231 435 [464] [465] The price of cattle has gone down a good deal these last years, and the Indians no longer need to go to the sugar mills of Argentina in order to come back with a cow or two in recompense for four to five months of hard work. Goats, sheep, and pigs are valued at two to four pesos apiece and it is often even a question of "prices for foreigners." A cow currently costs from 25 to 30 pesos, and an economical Indian has the means to acquire several during his life. Little by little, in each village modest herds have been formed, which the Indians care for like treasures. They husband them carefully, like all primitive peoples who raise cattle. They almost never kill their cow, and they sacrifice only rarely a goat or a sheep to their gluttony (1). In showing themselves to be so economical

471 23 [435]

[262] [198] 1. In former times they used to feel an unconquerable repugnance toward pork, which is dissipating nowadays (Nino, p. 252).

they are not obeying any superstition but simply are afraid to 556 diminish their capital. The wealth of an Indian is gauged by the number of his cows; and, in their Spanish jargon, "vacudo" /vaca, "cow"/ is a synonym for rich (2). Some of them have a

2. An Indian of Ñawirenda had as many as 40 head of cattle.

[Text Continues on p. 93]

5:Nordenskiöld E-5,4 (1908-1909, 1913) 1920
SF10 Chiriguano SF10
Chane SF8

Ee 441 [224]

of the Choroti and Ashluslay. As far as I know they are only used for hunting peccary. These animals are brought to bay by dogs and killed with clubs. I do not venture to say where this most primitive kind of club originated.

C Ce 441 223 224

Fig. 9.

Fig. 11.

Fig. 12.

Fig. 10.

Fig. 9. Club of hard wood. Chiriguano. R. M. E. 580. $^1/_8$.
» 10. Parrot-snare. Chané, Rio Parapiti. R. M. P. $^1/_{11}$.
» 11. Parrot-snare made of a piece of twine and a feather. The specimen depicted is from the Tapiete. R. M. I. 267. $^1/_2$.
» 12. Snare. Chané, Rio Itiyuro.

Ee [287]

5tNordenskiöld E-5/(1908-1909, 1913) 1920
SF10 Chiriguano SF10
Chane SF8

tembeta one sees a point projecting slantwise more or less beyond the lip in a downward direction. The cross-piece which prevents the lip-button from slipping out does not broaden into a flat disc approximately following the shape of the chin. Length, shape and material may vary considerably.

The oldest type of lip ornament probably consisted of feathers, etc., fixed in a hole in the underlip. To keep this hole extended, it was ordinarily filled by a wooden plug or the like. This consisted, like the everyday tembeta of the Chiriguano and Chané, of a plain wooden cylinder. This shape was subsequently changed and more ornamental material substituted for the wood. Some tribes merely made the wooden plug bigger and bigger, e. g. the Suyá[1]), Botokuds[2]) and Lengua.[3]) As a rule it was, no doubt, not very hard to make the wooden plug stay in the hole. *When it was exchanged for more ornamental material such as resin, and, above all, stone, it became necessary to give the tembeta such a shape as would prevent it slipping through the hole.* The Chiriguano Indian wooden tembeta is merely cylindrical; the heavy metal tembeta is cap-shaped.

The Huari tembetas of wood are likewise cylindrical. The upper part of the smoother tembeta of resin is made thicker, so that it cannot slip through the hole.

The Chiriguano and Chané evidently have a very specialized form of tembeta which would appear to be fairly late. Its distribution over the continent of America does not, however, support this view. The type is found in Mexico and N. America as well as in S. America. The question arises whether we may not, in this case, imagine a parallel evolution. Wherever the attempt has been made to make tembetas of heavier material than wood, *it has been found necessary to make them more or less T-shaped*. It is in

[1]) Karl von den Steinen (2).
[2]) Wied.
[3]) Azara (2) P. 391.